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LEGEND OF THE FOUNDING OF THE IROQUOIS LEAGUE.

BY J. N. B. HEWITT.

In the summer of 1888 the following legend concerning the founding of the League of the Iroquois was taken down on paper by me in the original Onondaga-Iroquoian tongue from the dictation of my friend Ska-na-wa'-tī, chief and fire-keeper John Buck, of the Reserve of the Six Nations, Ontario, Canada. The translation is my own, and is substantially literal.

Owing to the great difficulty of putting on paper an unwritten language, and especially a long legend therein, Ska-na-wa-tī was compelled to dictate from two to five or six words and then wait until they could be transferred to paper by me; so that the whole was related disconnectedly, many passages being repeated several times. For this reason the legend is rather too concise and sentential than diffuse, and its periods are not so rounded and full as they would be were this legend spoken or related connectedly and without interruption. It relates what purports to be the chief events synchronous with the founding of the League and sets forth as well the ostensible aims and objects of the confederation. Metaphoric and symbolic expressions are common throughout. It is noteworthy that in this legend supreme preëminence is not given to Hiawatha (Hai-yoⁿ-hwat'-hă'), and that he is placed merely on an equality with the leading spirits who took part in the formation of the confederacy. It may not be digressing too much to remark here that the greater part of the miraculous and mythic doings misapplied by the vulgar and uninitiated to Hai-yoⁿ-hwat'-hă', such as the story of the white canoe, the clearing of the rivers from obstructions and monsters, belongs really to the character of the Sky-god, Tha-roⁿ-hya-wa''-koⁿ. Such confusion is not unusual among those who are uninitiated and unversed in the myths and polity of their own people.

It may not be amiss to remark here that the use of the Six Songs among other things in the founding of the Extended-House shows that the body of rites and customs pertaining to the ancient decennial Dead-feast, common to many, if not all, of the Iroquoian tribes

and peoples, was mainly the basis upon which the institutions of the Extended-House were established. But this is not the place nor the time to discuss this matter. The legend is as follows:

In the times of our forefathers it came to pass that although the people unbanked many council-fires they utterly failed to transact any business. Tha-do-da'-ho', the notorious and unscrupulous wizard and tyrant, brought all their plans to nought.

The chiefs of these people sitting in secret session chose, at last, a secluded spot for the purpose of holding a public council, but the wily Tha-do-da'-ho', by means of his spies, who were everywhere, was soon informed of the time and place of the council, and divining that the purpose of the chiefs was to devise means of curbing his despotic power and unbridled passions he resolved to be present at the council.

The place chosen for the council was on the shore of a lake. When the appointed time had come for the council the great wizard and assassin hastened to be at the chosen place of meeting before all others. Having arrived there, he seated himself facing the lake; there he sat with bowed head, silent but forbidding. He knew that most of the people would come in boats on the lake. Soon many boats, full of people, began to arrive, and the people made their canoes fast hard by the place where Tha-do-da'-ho' was seated. Whereupon Tha-do-da'-ho', rising to an upright position, stood and in a loud voice called to those people who were still on the lake and said, "Hasten, hurry yourselves, or you will all soon be destroyed. See, a wind is coming, and it may soon cause you all to drown."

The people looked and saw the approaching hurricane, which was of unwonted fury. It destroyed all the people who had not landed. The chiefs felt that Tha-do-da'-ho' had brought on this hurricane by his incantations to do just what it had done, and they one and all said, "Tha-do-da'-ho' has again defeated all our plans."

Again the chiefs appointed another place and another time for a council. Tha-do-da'-ho' was, as before, put in possession of the details of the proposed council; this, it was thought, he learned by means of his skill in the occult craft of wizards—of men dealing in the supernatural and superhuman,—but in fact he secured it by means of a band of unscrupulous spies and assassins, who were bound by common interests to do his least bidding.

When the appointed time had arrived for the meeting a vast concourse of people assembled at the chosen place. The people

constructed temporary cabins or lodges near that of the great chief Hai-yoⁿ-hwat-hă'. Then it was found that their great adversary was present also, which had a depressing effect upon all the people, for they all feared the blood-thirsty Tha-do-da-ho', whose vengeance when provoked knew no bounds and respected no ties of blood.

The daughter of Hai-yoⁿ-hwat-hă' went a short distance in the forest to gather fagots for her fire, when Tha-do-da-ho' seeing her looked skywards and shouted, "Look ye up; some living thing is falling. What is it?" All eyes were now upturned, and they saw a beautiful creature flying down toward the place where the daughter of Hai-yoⁿ-hwat-hă' was gathering wood. She at once took up her bundle of fagots and started for her lodge, but now all the people were rushing forward to see the falling object, and in the tumult the daughter of Hai-yoⁿ-hwat-hă', being great with child, was knocked down and trampled on by the onrushing mass of people. It was afterwards found that she had been trodden to death, to the great sorrow of her father, Hai-yoⁿ-hwat-hă'. In his great grief he exclaimed, "It has gone ill with us; all my children are now gone from me; they have been destroyed by Tha-do-da-ho', and he has spoiled all our plans. It now behooves me to go abroad among other people. I will start now. 'I will *split-the-sky*' [meaning that he would go directly south]."

Then he entered the forest, and going directly south, crossed the Onondaga mountain. As he traveled he came to a lake, and followed its shore until he came to the middle of it—that is, to a point midway from the ends of the lake—and there he stood and looked and saw a multitude of ducks floating on the surface of the lake. Addressing himself to the ducks, Hai-yoⁿ-hwat-hă' called out in a loud voice, saying, "Attend ye to this matter, ye floating boats." Thereupon the multitude of ducks flew up, taking up with them all the water in the lake. Hai-yoⁿ-hwat-hă' went a short distance into the now empty lake and began to dig into the mud, and took therefrom a small quantity of wampum which he placed in his traveling pouch.

Then arising he again took up his journey, and having gone a short distance and after crossing a mountain he stopped and said, "This place shall be called Onondeyă'çne." Then, changing his course, he turned and went eastward. He pursued this direction until he came to a place covered with a young growth of tall hickory trees. Here he halted and said, "This place shall be called Oněñ-nukaes'ke" [*i. e.*, "at the tall hickories"].

Having passed this place, he finally came to a cabin and entered it. The man of the cabin said to him, "My unfortunate younger brother, Hai-yoⁿ-hwat-hă', what evil thing has come to pass that causes you to wander purposelessly in thy greatness?" Hai-yoⁿ-hwat-hă', answering, said, "Tha-do-da-ho' is mad. He has destroyed my three children. They were all I had, and Tha-do-da-ho' has slaughtered them." Then the owner of the cabin said, "You must remain here now. We will possess this place equally. You shall learn what matters are being discussed by the chiefs."

So for some time he abode there with his host; but nothing was ever told him of what the chiefs were discussing in their councils, and the mind of Hai-yoⁿ-hwat-hă' was greatly troubled. Finally he left the cabin in silence and went into a field of growing corn, where he found a temporary lodge of bark. In it he seated himself and, binding a belt of wampum about his head and taking a bundle of wampum strings, he sang a song, saying, "Some very vainglorious people say, 'thou and I will possess these things equally; you shall know what things are transpiring in council; but only falsely have they spoken.' " He was aware that some one was listening to what he said. The person who had heard what he sang ran quickly to the cabin and related what he had seen and heard. The chief said, "Go, bring him back into the house." When they reached the temporary lodge Hai-yoⁿ-hwat-hă' had gone. Having resumed his journey, he traveled on until he came to another cabin, which he entered. The host said to him, "Hai-yoⁿ-hwat-hă', what has happened that you wander purposelessly in your greatness, for you are worthy of the highest homage?" Hai-yoⁿ-hwat-hă' replied, "Tha-do-da-ho' is mad. He is angry and rages. Thence I have come. My three children have perished. Tha-do-da-ho' destroyed them, and then I came away. I was angry and troubled. I *split-the-sky* in my journey." At that the host said, "In what kind of place does Tha-do-da-ho' abide?" Hai-yoⁿ-hwat-hă' replied, "From it smoke arises upward until it touches the sky. There Tha-do-da-ho' dwells." The host answered, "I will inform the chiefs concerning this; perhaps they may have something to say upon the matter."

Then De-ka-na-wi-dă, for it was he who lived there, requested Hai-yoⁿ-hwat-hă' to remain with him, and he laid the matter, as he had promised, before the council to learn its judgment regarding it.

After discussing the matter for a time the chiefs finally decided to wait upon Tha-do-da-ho'. Replying, De-ka-na-wi-dă said, "If

so, then produce your wampum-strings;" but they had none. To remedy this they began stringing common shells on threads of skin to represent twelve matters or themes. At this juncture De-ka-na-wi-dā said, "Hai-yo^a-hwat-hā', what theme or matter can you add to what we have?" Hai-yo^a-hwat-hā', taking up his pouch of wampum-strings, said, "This that I hold in my hand is what I will contribute." Thanking him, De-ka-na-wi-dā said, "The thing which we shall customarily use hereafter is now complete. This shall endure for all time." Out of the pouch thirteen wampum-strings, representing thirteen matters or themes, were taken out, and they placed them on a horizontal pole or rod. They gazed upon the array of wampum-strings and were very greatly pleased, exclaiming, "We will use these in our work. They will be of great benefit to us." Then the wampum was placed in parcels. Te-ka-īq-ho'-kē^a had one, Hai-yo^a-hwat-hā' one, and Tcā'-te-ka-īq'-hwa-te' one, making three persons. Then they said, "It is now our duty to work. We must go to the place where Tha-do-da-ho' abides. We will straighten and reconstruct his mind, so that he may again have the mind of a human being."

"Let us," said De-ka-na-wi-dā, "express our gratitude." In doing this he said, "*Yo-qhēñ' — — —*;" to which the assembled chiefs rejoined, "*Hi-yā' — — —*." Then De-ka-na-wi-dā sang solemnly, saying, "*Hai-i, hai-i, hī'-i, ka-ya'-ne-ē^a tes-ke-no^a-hēñ'-ne': hai-i, hai-i, hī'-i, ka-ya'-ne-ē^a tes-ke-no^a-hēñ'-ne'*," etc., etc., of what is called the Six Songs. De-ka-na-wi-dā then said, "This shall be observed as a custom for all time. They shall sing the Six Songs as occasion requires, for the prosperity and common weal of all."

De-ka-na-wi-dā continued, "Who will go to seek the smoke of Tha-do-da-ho'?" Tai'-he said, "I will go;" but De-ka-na-wi-dā said, "It would not be auspicious for us to have you go. Two persons are required to go." Then two men said, "We are willing to go." De-ka-na-wi-dā replied, "You two will be acceptable messengers."

That night the two spies started on their journey, and when they reached the end of the clearing surrounding the council-house they transformed themselves into crows and flew on their journey of discovery, passing over the tops of forests, watching and carefully scanning the horizon to find the smoke they were commissioned to seek. Finally they saw a smoke arising, and they flew toward the place whence it arose, and, assuming again the human shape, they

entered the cabin and found that it was not the abode of Tha-do-da-ho'. The master of the cabin said to them, "I place myself like a great tree-trunk in the path of De-ka-na-wi-dā, so that whatever he may intend to do he will find me in his path, lying there, so that he must take me with him in his enterprise. If you two find the smoke, pass this way on your return trip and let me know what you have learned about the smoke and fire of Tha-do-da-ho', the wizard."

When night had come, the two spies, with assurances to their host that they would report to him the success or failure of their errand, left the cabin. As they reached the limits of the forest they again transformed themselves into crows and flew over the forests, intently scanning the horizon in all directions to discover, if possible, the smoke of Tha-do-da-ho'. After a long search they found a smoke rising like a huge pillar to the very sky. When they reached the borders of the forest surrounding the place where they saw the smoke arising, they assumed again their human form, and entered the long-house whence issued the smoke. Upon entering the door, they immediately asked if that was the abode of Tha-do-da-ho', and the astonished by-standers, in a loud warning whisper said, "*Tcī, tcī, tcī, tcī,*" to enjoin silence upon them, as it was death to any one who so far forgot himself as to speak louder than a soft whisper in the presence of the sorcerer. Then the inmates of the long house pointed to the shape which represented the wizard in the flesh. The two spies looked and they were struck speechless and motionless by seeing a thing—a shape—that was not human but rather supernatural and deformed; for the hair of Tha-do-da-ho' was composed of writhing, hissing serpents, his hands were like unto the claws of a turtle, and his feet like unto bear's claws in size and were awry like those of a tortoise, and his body was cinctured with many folds of his *membrum virile*—truly a misshapen monster.

The two spies quickly left the place, and when they had reached the forest they resumed their crow-forms, and then flying back to the first-found smoke, they stopped there, as they had promised, and related what they had seen around the council-fire of Tha-do-da-ho'. The head-chief, who was their former host, again said to them, "I place myself across the path of De-ka-na-wi-dā like a great tree-trunk; so that whatever De-ka-na-wi-dā may decide to do, he must take me up with him."

Having fulfilled their promise, the two messengers resumed their

journey homeward, and very soon reached their home, for they flew in the form of crows. Upon their arrival De-ka-na-wi-dā asked, "Did you two find the smoke?" They answered, "We found the smoke. The thing we saw was horrifying. Tha-do-da-ho' is not human; he is daimonic and supernatural." De-ka-na-wi-dā, replying, said, "We must go to the place where Tha-do-da-ho' abides. It is our duty to endeavor to reconstruct his mind, so that he shall again have the mind of a human being. If we can accomplish this great work we shall be fortunate, and we shall reap fruitful benefits from it. In this enterprise we must use the 'thirteen matters' or 'topics.' Now, let us go where Ni-ha-yěñ-tā'-ko'-nā (the Great Tree) lives, and when we arrive there we shall say, 'Now we have come. It is necessary that we two shall work together.' Now then, let us go to the place where Tha-do-da-ho' dwells." All assented, saying, "Let us now take up our journey." The leader, De-ka-na-wi-dā, then said, "When we have reached our destination, the habitation of Tha-do-da-ho', we shall make a fire for him 'at the wood's edge.' We will speak to him and we shall hail him by congratulatory words. We will also tell him that we have a matter in which he is concerned; but this latter shall come to pass in the 'Principal Place.' " Having completed their labors here, they took up their journey, singing as they went the song called *At-ha-hi-no'*-ke. Before long they reached the place where Ni-ha-yěñ-ta-ko-nā or O'-tāt-keq-te' did dwell, where they were requested to spend the rest of the day. Complying with this, they remained there over night. In the morning they said, "Let us take up our journey," and they started together. They sang as they journeyed *At-ha-hi-no'*-ke. Finally they arrived at the edge of the forest, where ends the cleared land and where the underbrush grew in dense clusters; they were now near their destination. Hai-yo^a-hwať-ha' said to his companions, "We are now at our journey's end," and immediately they halted. Whereupon De-ka-na-wi-dā said, "Let us now send some one to notify them of our arrival." This was done. The messenger notified the resident councilors of their arrival, saying, "They ordered me their cane to come here; they have kindled their fire at the *edge of the woods*, and there we will meet, beside the thorny underbrush."

The resident chiefs went to the place where the fire had been kindled, and there they met the visiting chiefs. Then the preliminary business, called *o-hěñ'-toñ' ka-ĩq-hwa-teq'-kwĩ oñ-tat-noñ'-hěñ'*,

"the preliminary part in which mutual greetings are had." Immediately after kindling a fire at the *edge of the woods*, the newcomers began to sing the Six Songs. Tha-do-da-ho' heard the singing and immediately a radical change came over his mind, for he was gladdened—transfigured—by the singing. When they had sung the Six Songs they said, "And now we will speak what we have to say. We will begin with his mind; we will change it into that of a human being. While we are making our address we will hold in our hand the short string of wampum; we will also give him the Sea Gull's wing [Ska-yes-ko'-nā], which will be one of the first things to be done, for by this the land shall be preserved free from dirt and evil things. *He* will then meditate in peace and contentment. We will wean him from his ungovernable temper of mind, and we will cast it deep in the ground away from him. His hands we will mend and adjust, so that they will be like those of other men; his hair of living serpents we will change from its snakehood, so that his hair may be like that of other men; and his hands, awry and misshapen as they are, we will make like those of a human being; his feet also, deformed and unnatural as they are, we will change to the shape common to those of other men, and, lastly, that with which he is trussed, his *membrum virile*, we will reduce to its proper length and size—we will make it six thumb widths in length." When these salutations were ended they said, "Let us go to the Principal Place. The war chief will take them by the arm to conduct them thither." Arriving there, De-ka-na-wi-dā arose and said, "My pitiable brother Hai-yoⁿ-hwat-hā' [this was the first in a long time that they had heard this name] came to my house. Moreover, he brought with him a matter of importance which he related to me. Does Tha-do-da-ho' dwell in this place?" The inmates of the place whispered precatively, "*Tā, tā, tā, tā*," to silence him, and only one of them dared to point him out with his finger. The visitors looked and were horrified. They saw Tha-do-da-ho'; he looked to be anything but human, for his hands were like the feet of a turtle, his feet like those of a bear, and his head, in lieu of hair, was wreathed and adorned with writhing and hissing serpents. Undaunted, De-ka-na-wi-dā said, "We are now here. We came seeking Tha-do-da-ho'. Now, chiefs, unwrap again your *matters*." Obedient to this command they took the wampum strings out of the pouch one by one, thirteen in number, representing as many matters of importance and moment, and they placed them in order on a hori-

zontal rod. This done, De-ka-na-wi-dā said, "Let us express our thanks, for this is now being completed." He then sang the Six Songs, saying :

"*Hai-i, hai-i, hī'-i, hai-i, hai-i, hī'-i, hai-i, hai-i, hī'-i* ;

"*hai-i, hai-i, hī'-i, khe-ya'-ta'-wē tes-khe-no'-hēñ'-ne'* ;
my-offspring I-come-to-greet-them-again ;

"*hai-i, hai-i, hī'-i, O-yē'-koñ'-do tes-khe-no'-hēñ'-ne'* ;
the war-chiefs I-come-to-greet-them-again ;

"*hai-i, hai-i, hī'-i, wa'-koñ'-ne' kī' tes-khe-no'-hēñ'-ne'* ;
the body-of-women I-come-to-greet-them-again ;

"*hai-i, hai-i, hī'-i, hak-so'-tā ho-ti-īq-hwak'-neq* ;
my-grand-parents it-was-their-work ;

"*hai-i, hai-i, hī'-i, hak-so'-tā tci-yat-hon-tē'-nyōñk* ;"
my-grand-parents do-ye-continue-to-listen-to-them.

When these Six Songs were being sung Tha-do-da-ho' listened attentively to them and even manifested a feeling of pleasure. Lastly, he raised his horrid head, an act he had never been known to do. Whereupon De-ka-na-wi-dā, elated by this propitious sign of mental regeneration, exclaimed, "So let it come to pass. What we have undertaken is being accomplished in the manifestation of returning reason and anthropic feelings." Then Tha-do-da-ho' spoke and said, "It gave me great pleasure to hear the singing of the Six Songs." Again arising, De-ka-na-wi-dā' continued, "We have come here seeking a certain person ; we seek Tha-do-da-ho'. The mind that belongs to his body is not now that of a human being." Then, taking his station near Tha-do-da-ho', the speaker continued, "Now, we will reconstruct and straighten out thy mind. *Hai-i, hai-i, hai-i, hai-i, hai-i, hai-i, a-ke-wi'-yo e-koñ-he-wa'-tha'*."
my-beautiful-thing, (it-is)-a-besom.

Having repeated this song thrice, the speaker delivered a string of wampum and said, "This song hereafter shall belong to you alone. It is called 'I-use-it-to-beautify-the-earth.'" It was now evident that the mind of Tha-do-da-ho' had experienced a change. De-ka-na-wi-dā, however, continued, "There is yet another thing which it is our purpose to make straight and natural, and that is thy body. Thy feet are awry and misshapen. It was intended that the parts of the body of man should be natural in size and shape." Then passing his hand over Tha-do-da-ho' 's feet, they instantly assumed the natural form of human feet, and he delivered another string of

wampum. Continuing, De-ka-na-wi-dā said, "There is yet another thing to be made natural. We will now restore the shape of thy hands, also awry and deformed. Your hands shall [passing his hands over them] now be like those of men," and delivered another string of wampum. Still speaking, De-ka-na-wi-dā said, "It was not intended that men should have snakes in lieu of hair," and brushing them from his head and casting them away, he added, "Thy head shall now be like that of a human being;" he then delivered another wampum-string. "One other thing remains," said De-ka-na-wi-dā; "it was not intended that this should be thus," and then unwinding from the body of Tha-do-da-ho' the many fathoms of the *membrum virile* with which he was girdled many times and measuring with the eye its natural length, De-ka-na-wi-dā cut away the excessive length, saying, "This shall be so long," and held in his hand a wampum-string as he spoke and then delivered it, but when he let go the cut member, there was dermal recession. He made three several attempts to reduce the recession, delivering every time a string of wampum, but he failed. Then the chiefs said, "Although this will not submit, yet it will not now have the potency to kill persons; hence, leave it; it will make no more trouble." Thus they made and changed Tha-do-da-ho' into a natural man.

When they had accomplished this great work they exclaimed— "We have now redeemed Tha-do-da-ho'. Everything will now prosper in a natural and peaceful manner. It is now our duty to work, first, to secure to the nations peace and tranquillity." De-ka-na-wi-dā and Hai-yo^a-hwat-kā' then added, "We must now work for the good of the Commonwealth and its laws as our second great object. We rejoice that we have been able to do what we have accomplished. We must labor continuously on the law and the Commonwealth. We must now work on that which is the guarantee of our welfare and which is of the greatest moment and importance. Are there not nights when there is danger that one may kill another, to our mischief? It is this matter which we must set right, so that the nations of Natural Man* may dwell in peace and tranquillity, undisturbed by the shedding of blood. In the first place, the chiefs must be patient, long-suffering, and courageous in the cause of right and equity. This applies to the chiefs and the war-chiefs who shall fill these offices. All this must be done for the sole object of peace and

*The term "Natural Man" is the literal translation of the present Iroquois name for "Indian"—Oñ-kwe-hoñ-we.

quietness. We are bound also to carry this Law around and show it to all the nations, and we will name it the Great Law—the Great Law of Equity; for all, all the nations without exception, hate us of the ‘Extended-House.’ Besides, it is a fact that battle-axes are crossed and men are slaughtering one another; so now we have put this evil from the earth. We have cast it deep down into the earth. Into one bundle have we gathered the causes of war, and have cast this bundle away. Yea, we even uprooted a tall pine tree, making a very deep hole in the earth; and at the bottom of this hole runs a swift water-current. Into this current have we thrown the causes of wars and strife. Our great-grandchildren shall not see them, for we have set back in its former place the great tall pine tree.

“Again, we have shaded ourselves under a gigantic tree with very long leaves. This tree we ourselves have set up. Under it we will habitually rest in the shadow of its great leaves, because the shade of it will be pleasant and beautiful. This thing as well: All the nations will look upon the Law, and all Natural Mankind will like and desire it. Never again shall we be in fear. All the nations of Natural Mankind will then dwell in peace and tranquillity, for they all have placed their minds there—have given their allegiance to it. Wampum was given by them to confirm their words and to preserve them as well. They all became of one mind, and they were rejoiced and happy. Now we have formed ourselves—the nations—into one round and compact body. We have also taken one another by the hands and arms. We have put our minds in one place. This has been done. Furthermore, we must have but one head, one tongue, and but one blood in our bodies.

“More than this, we have erected a tree which has put forth a Great White Root which goes toward the west, the sunseting; another which goes toward the sunrising, the east; another which goes toward the mid-sky, the south; another which goes toward the place of cold, the north. These are the Roots of the Law of Natural Men. Upon these the tree stands and spreads forth its branches. On its top sits a bird, named Ska-ji-e’-nā’ (the eagle). It stands alone in its unrivaled eyesight, being in this respect unequaled by any other thing. This bird keeps a lookout in all directions, and should it see approaching us that which will be our death and destruction it will inform us thereof. Some time, perhaps, we may be in a deplorable condition. This will have the power to aid us in our need. A council-fire in behalf of this Law shall be kindled for all nations.

Such a fire shall be lighted for the Tcerokis and one as well for the Thás-tá-he-tcí, or the Hurons and Wyandots, so that all may work out this Law and so that the purpose of having all Natural Men receive this Law may be executed. We shall also kindle such a fire for the Seven Nations living toward the sunrising, so that they can work in behalf of this Law, and in their turn light such fires among the nations living still farther toward the east than they do." De-ka-na-wi-dā then ceased speaking.

The Seven Nations did light such fires for the nations living still farther toward the sunrising. All received the Great Law, and worked together for the good and welfare of all Natural Men. Then men went toward the south, visiting the Tcerokis in behalf of this Law, and a council-fire of this Law was lighted for them. These men then went toward the west, where they kindled similar fires for the Tyo-non-ta-te'-ka' (Tionontates) and the Thás-tá-he-tcí' (Wyandots). All these nations received this Law—this fire of the council-fire of the Extended-House (of the Iroquois).

Then they said, "We have completed our task. Nevermore will any one hear it said, 'There lie the bodies of persons who have been assassinated;' that is the matter which we have accomplished, which is to work in the Law to secure to all the nations peace and prosperity, to secure to all Men of Nature for all time the benefits of living in peace; that all affairs and matters shall be left to the judgment of the chiefs for their decision; that this may endure for all time; that they shall work according to the Great Law upon which we have built this structure. And when this matter will extend itself in all directions, there may be some who will not be willing to receive it, but we shall not be reprehensible, since we have offered it to them—to the nations of Natural Men living alongside any Great White Root of the Great Law. We have likewise laid our heads upon these Roots for mutual protection. It may be that at some future time we may become few and feeble, then we must go to find a great elm tree for a support. It may be that after the lapse of time some person may come and will see this Root (or, one of these roots) extending along, and seeing that it is a Root beautiful beyond measure, will raise his hatchet and will strike it into the Root—blood will flow from the Root, we all shall feel it. Whenever we have felt this, we shall know that he who has struck his hatchet into the Root does not desire to receive the Great Law. Then we will look and we shall see the back of the retreating culprit, and before he has

gone far something occult and supernatural will happen to him, for blood shall come forth from his mouth, and there will be yet power to repeat this mystic stroke upon him. Whosoever will thus use his hatchet does not like the Great Law belonging to the various tribes of Natural Men."

De-ka-na-wi-dā now said, "We have thus completed this whole matter. Permit me to say to you, apply yourselves diligently to all the duties you have taken upon yourselves; faithfully perform every responsibility, because to you is entrusted the preservation and settlement of all things. My mind will now grow in the fruition of pleasure and contentment. Moreover, there shall be signs for identification as to those who shall become chiefs. Thus, besides, we will give the tokens and symbols thereof. So we will add thereto the horns by which they may be known—by which they shall be distinguished from all others—so that they can say, 'These are chiefs.'"

When their labors were at an end, De-ka-na-wi-dā, resuming his address, said, "Let my name never be named (as an official of the League). No one shall be appointed to succeed me, as others can advise you; but having founded the Extended-House, a work which no other person could have done, I shall be seen no more of any man." Then, crossing through the Extended-House, he went to *Sta-te'*; there he lies buried, his grave being lined and his body being covered two spans deep with hemlock boughs.

Moreover, they shall say Te-ka-īq-ho-kēⁿ is one of the principal and leading rulers; Hai-yoⁿ-hwat-hā' and he will be conjoined rulers; Tca'-te-ka-īq'-hwa-te' and he will be conjoined rulers; these are of the gens of the Tortoise. Now another (division), Sha-ēⁿ-ho'-na' beside Ti-yo-nheq'-kwī beside O-ēⁿ-he'-ko'-na; these are of the gens of the Wolf. Now another (division), Te-hēñ-na'-ka'-i-ne' and Has-ta-wēñ'-sēñ'-ha' and another person who is Shos-ko-hai'-na'; these are of the Bear gens. This is the rôle of those who made the rules and laws of the Great Law—of the *Ka-ya-nēñ-sā'-ko'-nā*.

So many did they number who completed the *Ka-ya-nēñ-sā'-ko'-nā* (the Great Law); they will work therein; O-'tāt'-heq'-te' (1), Ka-noⁿ-kwēñ'-yo'-toⁿ' (2), Te-yo-ha'-kwēñ'-te' (3), Sho-noⁿ-ses' (4), Tho-na-e-kēñ'-ā (5), Ha-ti-yā'-to-nēñ'-thā' (6), Te-wa-ta-ho'-tēñ'-yoⁿ' (7), Ka-nyā'-ta-sha'-yoñ (8), and Hoñ-wa-tca-doⁿ'-ne' (9).

The Ro-ti-sēñ-nā-keq'-te', or the Onondagas, are also *patro-gentile** to him, and they together "extended the house;" Tha-do-da'-ho'

**I. e.*, of his father's gens.

(1), O-ne'-să'-hěñ' (2), Te-hat-kăq'-doⁿs (3), Ska-nyă'-ta-ji'-wak (4), A-we'-kěⁿ'-hyăt (5), De-ha-ya't-kwa'-yěⁿ' (6).

Here was gathered, as it were in a heap, cogitations—the products of thought—mind-stuff; in him the Great One of the Wolf gens, of them who were the principal ones, Ho-no-wi-eq'-tî (7). This is the rôle of you. The two gentes are also *patro-gentile* to him, Ka-wěñ-něⁿ'-sěñ'-toⁿ' (8), Ha-hiq'-hoⁿ' (9). So many they were who were brothers, Ho-yo-nyěñ'-nîq (10), Sho-da-kwa'-jî (11), Sha-ko-kěⁿ'-he' (12). There they have him for an offspring; this was the rôle of you; this took place in the olden times, whence he brought it, where they went brooding over their offspring. Thou wast one of the principals, Să-ha'-hwîq (13). There, there were phases (?) of the sky, Ska-na-wa'-tî (14), the War-chief, whose body was divided [*i. e.*, serving in two capacities]. There he has an offspring. In this way it took place in the olden time. By which the Rounded (?) gens adds lands to itself. Thou wert one of the masters, Te-ka'-ěñ'-yoⁿ (1), who are children of one another [*i. e.*, are related as parents and children], Tci'-non-da-we'-hoⁿ (2). This was the rôle of you. There they were brothers, Ka-ta-kwa'-jî (3), Sho-yoñ'-wes (4), Ha-ti-yă'-sěñ'-ne' (5). This was the number of you. There they are brothers, Tyo-wěⁿ'-hyoñ'-ko (6), Tyot-ho-we'-kwîq (7), Tya-wěⁿ'-he'-thoñ' (8). This is the rôle of you, A-toñ'-ta-he'-hă' (9), and Tes-ka'-he' (10).

There they are cousins, Ska-nya-dai-i'-yü' (1), Tca'-te-ka-ěⁿ'-hyes (2). This was the rôle of you, Sha-kěⁿ'-jo-nă' (3), Kă'-no-kai'-îq (4). This was the rôle of you, and these are cousins, Nis-ha-ye-něⁿ'-nhă' (5), and Sa-tye'-na-wăqt (6). This was the rôle of you.

And it came to pass in later times that they judged it necessary to add to the (roof-) poles other great black (roof-) poles: Ka-noⁿ'-ke-i'-da-wî' (7), and Tyo-nin-ho-ka''-wěⁿ (8), who are cousins. These two are the doorkeepers. This is the rôle of you who completed these rules of the Great Law which you intended to endure for all time.

This is the number of the chiefs who should work in the Law. They have cast the "Fire" to the very place where the Ho-ti-sěñ-na-keq'-te', the Onondagas, abide.

It shall be an enduring custom that at prescribed times they shall re-examine for study the Law of Natural Man, lest it become antiquated and obsolete. Five times ten is the [present] number of chiefs who shall be at work continually in the Law.

The single land of the Mohawks have nine titles; the Oneidas, nine titles; the Onondagas or the Name-bearers [their political name], fourteen titles; the Cayugas, ten titles; the Senekas, eight titles. This is the form of the Law of Natural Man.

Then, after they had constructed the Extended-House, they carried this Law to all the nations of Natural Man. In prosecuting the work among these peoples we declare that we have absolved ourselves from the things by means of which persons are killed, because we desire that there shall be continual peace, that no one shall see another person murdered. Moreover, all the nations who looked upon this Law as it was borne about by the chiefs were captivated and enamored by it; they all agreed that it was good—that it was promotive of good. They liked it so well that they vowed, saying, “I place my mind on the wampum.” So they all loved it. Then the chiefs said, “Let us then make one mind in which all nations of Natural Man shall be contained. Let this be in accordance with our form and kind of Law. Now, then, let us join hands so firmly that should a tree fall on them they would not become disjoined. Now, we all have put our minds in one place, and in addition we will now have but one soul, but one head, and but one tongue shall be in us; so that the nations of Natural Man shall be of one mind.

“There is nothing certain; so that there may perhaps be a chief who will go outside of that which keeps us as one body, who will pass under our joined hands; if so, then his horns, his insignia of office, shall remain inside (of the circle of joined hands); naked-bodied shall he go out; never will it do to permit him to come back; his course shall not be changed.

“There must be only one kind of blood in us. At times there will be nothing but peace; but it is not certain that there may not be one man somewhere among us who will bleed on account of just deeds; it must happen to all alike; we all must likewise bleed. This is in accordance with what we have completed (as to the rules of our Law).

“Furthermore, we have set before ourselves a dish in which there shall be the tail of a beaver; that is the dish we will have before us; that is what we will be eating, we Natural Men. Equally shall we share the animals on which we will have to live (*i. e.*, we shall have an equal right to hunt, etc.), as Haweniyû', who dwells in the sky, has provided for us.

“It is forbidden that there be any knife in this dish which we have

put before ourselves, lest there be blood in the dish from some cut of this knife; let us rather use our hands only."

(The following is the wampum-belt record of what was done to bring all the nations of Indians into the Extended-House League:)

[Record of First Belt, twelve lines.]

This belt represents the twelve lands of the Otcikwe or Shawnis, a Twakanha' or Algonquian people, who said, after seeing the Law, "We have put the mind and thought of our great company of warriors on this belt."

[Record of Second Belt, seven lines.]

This represents the sentiments of another Twakanha' or Algonquian people. They looked upon this Law of peace and goodwill, and said, "We are glad that we shall never again see the assassination of any person, peace being assured to all the commonwealths." They examined it and added, "It is good. Here also have we put our voice, and upon this have we cast our mind."

[Record of Third Belt, six lines.]

This belt stands for another Twakanha' or Algonquian people, who said, "We accept the Law single-minded; with one accord we cast our minds as one upon this belt. We see that we can by it do our thinking in peace and contentment. As a single body we cast our mind upon it."

[Record of Fourth Belt, nine lines.]

This belt represents the Twi-twi-he'-nòⁿ or the Miamis, who said, "We have seen the Law. Representing a vast multitude, we say, It is good. Every one of us will now think of peace only, and we place our entire mind on this belt, where we will leave it."

[Record of Fifth Belt, twenty-one lines.]

It says, "This represents the new compact we two renew. I am speaking for twenty-one lands, and we have put our minds together in one place. I who have stood up am of the lands of the Ottawas. We make an agreement and promise with them of the Extended House. The minds of us both shall lie in one place, so that the

whole body of people shall not come to trouble and evil things. So now we both have agreed that the minds of us both shall be in one place ; that we two shall have only one head ; that there shall be in us only one soul ; that we shall have only one tongue. If one member of this compact is stricken by some ill-fortune, we both shall bleed in sympathy. We have rolled together the minds of this vast multitude into one, and we place it there on the Law."

[Record of Sixth Belt, ten lines.]

"My people and I have looked upon the Law. When we saw what it was we accepted it, saying that it was good. It will enable us as peoples and nations to dwell in peace, for it will benefit us. By it we Natural Men will carry on our thoughts in tranquillity and peace, and concerning peace only shall we think. Joining with them of the Extended-House, we also place there (on the Law) our collective mind. I am of the land of the Ho-ti'-nes'-ta-ko" (the Sacs), and I repeat that we as one person place our mind there with the peoples of the Extended-House."

[Record of Seventh Belt, thirty-six lines.]

"We have seen the work of them who are of the 'Extended-House.' Indeed, they have labored for the peace and welfare of our posterity, our grandchildren, the children who are yet to be born. They have made it to endure forever, so that it may give aid to them. That it may continue thus we are satisfied, and hence we ratify it. We see that in whatsoever way we are situated there can be only one thing it will do, and that is it will be a great benefit and advantage to us. It is thus: We have used but one mind; only one soul must we have and only one dish of game which roam as they list. We desire once more to travel from place to place in peace and without molestation. We, the Thas-ta-he-tci' (Wyandots) and the Shawni peoples, have pleasantly placed our minds with the peoples of the Extended-House. The O-ya'-ta' (Tceroki), who are numerous, and we have made one 'mind,' in that we will join with you, and then we will all work together to make the Law known among the nations living toward the sunsetting, so that it may be seen of all peoples, to remove forever from our eyes the chance of seeing evil things. We with all men must put our hands to this work. Should any one of us have anything evil befall him, what-

ever it may be, we shall provide beforehand the means of aiding and comforting him."

[Record of Eighth Belt, twenty-five lines.]

"All that which serves as a bond to the body of the people, all that matter, they have completed. They have by resolution cast the 'council-fire' to the Ho-ti-qseñ-na-keq'-te', the Onondagas. To them have they confided it, so that it may never become a spoiled and vicious thing. He (the Onondaga) shall watch over it at all times, so that it may always be beneficent. There, at that place, shall be the chief seat among the nations of Natural Men. From here one went forth for the purpose of kindling a council-fire lighted from this fire among the Tcerokis. From that place one went forth and kindled with the same fire a council-fire among the Thas-ta-he'-tcī (the Wyandots), and also one among the Tyo-non-ta-te's. Thence one went to the peoples of the Seven Nations and lighted for them a like council-fire. Hence those for whom these paths were made possessed highways. Thereon those who are chiefs shall journey to and fro, bearing the credentials of their official responsibilities in the form of strings and belts of wampum. The nations of Natural Men have one between another prepared paths whereon they will go back and forth among themselves, bearing the Law with them in their labors."

TOBACCO AND BETEL IN MINDANAO.—"Every one carries a tobacco box by his side. The higher classes use for this purpose a bronze case containing two smaller boxes of silver and a hand-mirror of the same metal. Smoking tobacco is kept in one box and *buys* (the portion of betel ready for chewing) in the other. The whole is called *patakia*."—Prof. Ferd. Blumentritt, in *Ausland*, November 9, 1891.

CANNON IN THE EAST INDIES.—"The greatest treasures of the Mindanao princes are their Lantakas, which are culverins or small cannon of 4 to 6 centimeters caliber. Most of these guns are cast in the country or brought thither from Sulu. They also, however, possess swivels and other ships' guns which they have captured on their piratical expeditions."—Prof. Ferd. Blumentritt, in *Ausland*, November 9, 1891.